

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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A PROBLEM FOR CONJURERS.

By CARL DU PREL. (Munich.)

(Translated by V.)

"Quam multa fieri non posse, priusquam facta sint, judicantur."

II.—DEDUCTIONS AND REFLECTIONS.

(Continued from p. 524.)

Others again will doubt, because they are only able to believe in such things as, however wonderful they may be, are of such everyday occurrence that the impression made upon their minds is an ordinary one; such, for instance, as the power of attraction of the magnet. These confound, therefore, the subjective habit of the mind with objective proof. They are stupefied by being accustomed to the sight of everyday things, and take no heed of metaphysical marvels happening around them. Therefore they lack the very groundwork of philosophy, and are incapable of comprehending that the most everyday events are at the bottom as incomprehensible as mystical ones; that the fall of a stone is really as great a riddle as the above-mentioned slate-writing. Whatever may happen in the world, whether it occurs daily or only in one instance, there is no difference in the comprehension of the two things.

The scientific sceptics proceed differently. First among them are those who declare all mysticism to be humbug. These, as a rule, are specialists. Permeated with a firm scientific conviction, they deny everything which is contrary to this. They are *à priori* just because they have a scientific conviction; a man must indeed be very learned to be able to be an *à priori*. This would be in favour of such a disposition of mind. In the case of other learned persons, their antagonism is on moral grounds. They are sceptics because a single fact of such weight as slate-writing upsets their whole theories, founded upon the labour of years, to teach which is their calling. They do not possess the elasticity of mind to be able, or the moral force to be willing, to unlearn and to confess their previous errors. Others, again, would not themselves be disinclined to enter upon the research into mystic phenomena; but they shrink before the existing prejudices, they fear to draw upon themselves the ridicule which is attached to those who have the courage to confess what they have seen with their own eyes of a mystic nature. In this case the ground of scepticism is likewise a moral one, that of vanity. Such people should, however, remember that in ten years' time all this probably will be changed. Facts are stubborn things; they may be ignored or denied for a long time, but in the end they must be acknowledged, since they possess a far greater amount of vitality than mere *à priori* mental theories. This kind of vanity finds, therefore, its reward even at the present time; but since the facts in question are within the reach of everyone, this scepticism of vanity will eventually be condemned, and indeed very soon.

Other learned people fear the consequences which will result from their acknowledging even one mystic fact—they imagine that thereby a blow will be dealt to science. This, however, would certainly not be the case. If we acknowledge what is demonstrated by the phenomenon of slate-writing, then mankind will only return to a belief which they have always held in conjunction with science, with the exception of during the last 150 years: the belief in immortality. Only so-called enlightenment, and not true science, can suffer by the recognition of facts. Nothing will take place except that men will be radically cured of their materialism, for that is a certainty. The materialistic trash, so long an anachronism, which a Vogt, a Büchner and a Consorten have dared to put before the German public in ever new essays and pamphlets will no more be seen. Science, however, will not be a sufferer by this; on the contrary, such a purification will prove that better and more correct views bring a better condition of social life in their train, while the blossoms of our materialism will show themselves in riot, dynamite explosions, crashes on the Stock Exchange, and sensuality.

There is, therefore, no doubt about this: our men of learning will be obliged to reckon with facts, whether they will or no. And if they will not give in to professional mediums, upon whom it is so easy to cast suspicion, they must be convinced by private mediums, of whom there are already many in every class of society, and who will not always remain hidden as they are now. In ten years' time professional mediums will enjoy a very different social position to what they do at the present; they will be recognised as valuable instruments for scientific investigation. If anyone takes umbrage at the profession, he is advised to experiment with a private medium. He will assuredly become convinced, if he, like myself, has seen and heard for the space of an hour, physical phenomena in full light with a private medium of high social position; or witnessed, as I did with a private medium, who was a member of the Academy, a Latin quotation written on the ceiling, while the medium was in a state of trance. The simplest hypothesis in the latter case is that of the writing being done by a materialised hand, to which, however, the corresponding organism must have been present. If, however, it be asserted that such writings, the first historical example of which is the "Mene Tekel" of Belshazzar, are executed in inaccessible places through the magic power of the medium himself, such a hypothesis is, at least, open to discussion. But this theory, advanced by Schindler and Perty, suggests in itself the acknowledgment of a transcendental being outside of ourselves, because a being furnished with magic powers and not fettered to the body of clay cannot be looked upon as mortal. It was, therefore, quite within the bounds of logic that Perty himself, when urged by further experience, abandoned this theory and recognised the intervention of transcendental beings.

As I said before, we cannot call these beings spirits. Spirits according to our ideas are only thinking, and immaterial; these beings, on the contrary, are capable of action and in some way material. Spirits have no form; but these beings must be allowed at least to have the potential capacity of making themselves visible in form. It is on this account that we must give up the dualistic theory of the soul, which represents man as compounded

of two radically different substances, a material body and an immaterial soul. In its place we must set up the monistic soul-theory, the ground-work of which was already designed by Aristotle. As long as we do not do this, it is only pretension to call ourselves "Monists." We are only "Monists" when we derive body and soul from a third and common source, that, namely, of a transcendental being, which, while itself organised, at least potentially, is not only the thinking principle, but that likewise of organisation in us. Nature and spirit are thus monistically united in man. Now, such beings are capable of being represented empirically under favourable conditions, and therefore the logical deduction, to which we are urged by Monism, is confirmed by experience.

It is, indeed, most illogical to deny the transient materialisation of a transcendental being and not to wonder at the long existing materialisation of our life; the comparative can scarcely be denied when the superlative is a fact.

There are some sceptics, too, to whom the whole "spiritualism"—we have just shown that this designation is an incorrect one—is only the newest form of American humbug. Now, this shows want of historical knowledge. Among the ancient Hindoos and Egyptians, as well as by ourselves in the Middle Ages, far more was known on this subject than at the present day.

The whole land of the East is permeated even at the present time with mysticism. When I was speaking on this subject with Dr. Pruner-Bey, the late physician of the Viceroy of Egypt, during a visit to Pisa, he said: "Anyone who has lived in the East understands these things naturally; it is only we Europeans who know nothing about them." Let anyone read the Bible. If he is not versed in mysticism, it is quite incomprehensible; if he is, he can only look with pity on the rationalistic commentaries on this Book, which they place in this position: that the half of the facts in it are denied, and the other half misinterpreted.

There are, however, only two methods of becoming acquainted with this subject: either by means of reading or by seeing for one's self. Those who have no experience in either way are the most decided opponents. The truth of the proverb, "Culture makes men tolerant" (*Bildung macht tolerant*) is hereby verified. But anyone who despises both methods of instruction must be contented if his judgment is not regarded as of much weight.

I come back, therefore, to the words with which I commenced: Spiritualism must be investigated by science. There is necessity for this if it is only an epidemic, and still more if it is founded on truth. Should, however, the members of our Academy decline this investigation, then the harsh judgment pronounced by Schiller and Goethe, and in recent times by Schopenhauer and Hellenbach in many of their writings on our men of science, will soon become general.

I should look upon myself as a coward if I did not openly express my convictions. For through Eglinton I have received the proof that Zöllner, who was the first in Germany to have courage to speak of these slate-writings, discovered a grand truth, and that all his opponents who have neither read nor seen anything in this domain are in the wrong.

If, however, this becomes the universal conviction—and it will not be long before this is the case—then this epoch will come in the development of German philosophy, when metaphysical individualism, confirmed by the facts of experience, will gain the victory over Materialism and Pantheism; for Materialism will be discarded with other old rubbish. Pantheism, however, will only survive in a transformed shape in which Individualism will be comprised.

(To be continued.)

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PHASES OF MATERIALIZATION.

A CHAPTER OF RESEARCH IN THE OBJECTIVE PHENOMENA OF SPIRITUALISM. By "M. A. (Oxon.)" (Continued from page 526.)

(2) VARIETY OF FORMS.

A piece of evidence for the reality of these form-manifestations which has always seemed to me difficult to put aside is their extreme variety in the presence of some mediums during the course of a single séance. Especially does this strike the reader of such a book as Colonel Olcott's "People from the Other World." In the presence of William Eddy their name was legion. He himself is best described as a clumsy, loutish, plough-boy: heavy, and dull in movement, 5ft. 9in. in height, and weighing between twelve and thirteen stone. He came direct from his farm work into the cabinet, which he had no possible means of preparing. It contained no shelf or cupboard in which "properties" could by any possibility be hidden, and no ray of light afforded opportunity to this clumsy being to prepare himself for the personation of all the characters that were produced. Men, women, and children, of all ages, of every form of physique, of every variety of vivacious or stolid temperament, recognised by observers as friends of their own in many cases, stepped out of this dark hole and frequently vanished before they could get back to it. White men were succeeded by Indians; men of stalwart build came immediately after slender girls and children. Colonel Olcott, after elaborate and minute records of his prolonged experience, testifies* that he has "seen, say three or four hundred different materialized spirits, or what purported to be such, and in every imaginable variety of costume. They were of all sizes and shapes, of both sexes, and of all ages." To quote one case among many:—†

"An old gentlemanly-looking man with a fine, intellectual head" came out. His silver locks were brushed from either ear towards his crest, as if to conceal his baldness. He was dressed in a well-cut black coat, buttoned up high, and pantaloons to match. He spoke in a low voice.

"Then a child of fourteen, who was clothed in white, and smiled sweetly and recognised her mother who sat next to me." "The last form (on that evening) was Jeremiah McCready (also recognised) whose materialization was very strong and satisfactory."

It is not necessary for me to waste my readers' time and patience by going into elaborate calculations as to the amount of preparation that would have been necessary to carry on this elaborate system of imposture, if such it can be conceived to be: the stage-properties that must have been had, with no money to purchase them, no place where to hide them, and only a pitch-dark closet in which to use them, away in a lonely farm-house in Vermont, and, most inconceivable miracle of all, procured, used, and spirited away nightly by a clumsy, uneducated plough-boy, who must, furthermore, have been at the mercy of scores of accomplices, if he had not the magical power of Protean transformation of his own uncouth body. I do not say that this negative evidence is of any direct value for my present purposes; but it does unquestionably make the task of those who reject my explanation, and who substitute for it one of imposture, extremely difficult.

To take another point. We have abundance of evidence, where the introduction of accomplices is carefully guarded against, of the presentation of male forms when the medium is a woman, and *vice versa*. I have more than once mentioned the beautiful female form of the elder Katie King, Herne and Williams being the mediums. And not to multiply evidence, Mr. Charles Blackburn, a

* "People from the Other World," p. 157.
† *Ibid.*, p. 283.

well-known Spiritualist, records a case*—Miss Wood being the medium—where five-and-twenty persons were present, of the little child Pocha, coming to him after a figure six feet high had just disappeared. She was very active, climbing on to his back. He satisfied himself by careful examination that she was “a child, with bow legs, and baby feet, and child’s face.” She got on to his back and was “say 20lb. or thereabouts in weight.”

A very exhaustive series of experiments were conducted by Dr. Wolfe, to whose book I have referred before, with Mrs. Hollis. He built a cabinet in his own house, and made elaborate preparations for his experiments. Mrs. Hollis was staying in his house, and many results obtained, if accurately recorded, were extremely remarkable. The following is an example, selected from many similar ones:—

Mrs. Hollis (Wolfe, p. 449). On the 24th March, 1873, “I waited twenty minutes after the medium had entered the cabinet, when the north panel was thrown open and little Anna Hancock came to the front so as to be plainly seen from her waist up. She was beautifully dressed in colours. A few seconds after appearance, and while she still remained, another spirit stood up behind her, looking over her head. The face was more matured, but still child-like—a girl of twelve or fourteen years of age. Her hair was blonde, while Anna’s was black. . . . While these two spirits were in view, a third appeared very distinctly, standing back, taller and more womanly. Her hair was tidily put up and very dark, displaying a most beautiful head, neck, and shoulders. I at once recognised Nannie Haynes, a young lady of great personal charms who was well known and beloved by a large circle of friends in this city (Cincinnati) and Mount Auburn. The three figures were beautifully materialized, standing one at the back of the other, and remained distinctly in view for ten minutes. They then began to fade, but very soon streams of magnetic light were showered upon them, when they revived. This materializing process was repeated several times before they finally melted from view.”

Evidence of this nature might be multiplied indefinitely. Sufficient has been quoted to show how ponderously difficult is the ordinary explanation of the average sceptic.

(To be continued.)

THE BOSTON SPIRITUAL TEMPLE.

Our readers are already aware of the fact that Mr. Marcellus S. Ayer, of Boston, U.S.A., some two years ago bequeathed the sum of £50,000 for the erection of a Spiritual Temple for the perpetual use of Spiritualists in that city. It having been completed, a dedication service took place within its walls on September 27th, Professor Henry Kiddle, of New York, being appointed to conduct the ceremonies due to the occasion. By 6 o’clock, p.m., the large auditorium, which seats 1,500 people, was packed; the aisles and all the standing room being occupied with as fine a looking audience as ever gathered at a religious meeting in that city, numbering probably 2,000 to 2,500 persons. The platform, on which is a modest pulpit or desk, was profusely decorated with flowers. After an hour spent in organ-playing, and it being then seven o’clock, the President of the Society, Mr. S. Ayer, with Mrs. E. R. Dyer, Professor Henry Kiddle, Dr. Caswell, and Miss Peabody, ascended the platform, and the services properly commenced with music by the quartet, after which Professor Kiddle was introduced, who read an ably prepared and scholarly address occupying an hour, on the past and present of Spiritualism, which antedated history, though in its modern form it was less than forty years old. He took up the lesson of the creation of this temple, and what was expected of Spiritualism and Spiritualists. He said that a Spiritual temple must be devoted to investigation as well as to instruction. “This principle must be kept steadily in view to repress dogmatism and to encourage progress. Day by day, in this city of wealth and art and general culture, which has not inappropriately been called the Athens of America, thousands of wondering eyes have watched the beautiful temple rise higher and higher, and each individual, according to his religious training or personal prejudice, when he learnt that it meant the loathed thing called Spiritualism, has given vent to expressions of surprise or disgust. To the Spiritualist it has told the story of progress and rare promise for a movement which has had but thirty-eight years of existence.” The *Boston Herald*, in a long descriptive article, represents the occasion as being a red-letter day for Spiritualists, and we add our congratulations to those of our American contemporary on Boston possessing a Spiritualist so devoted and so unselfish as Mr. Ayer, whose action stands prominent as an example to the wealthy Spiritualists in this country to do likewise.

* *Spiritualist*, July 9th, 1880.

A BENEFICENT WORK.

A few charitable persons, rather more than a year ago, started a home for little cripples, with the object of curing them, when possible, by magnetic rubbing under spiritual guidance. A lady, Mrs. Duncan, who is endowed with unusual healing powers, herself one of the founders, performs in a true Christian spirit the necessary ministrations. We paid a visit to the Home (7, Somerset-terrace, Carlton-road, Maida Vale), on Friday, October 30th, and were conducted over it by Mrs. Duncan, and by Mrs. Marshall, the matron. A very interesting case was first shown us, that of a middle-aged woman, at the Home under exceptional circumstances. She had been a patient in the wards of St. Bartholomew’s Hospital for a long period, suffering from a contraction of the muscles of the legs. Attempts had been made there to straighten them by the application of heavy weights, which, while to a certain extent successful, had unfortunately the ulterior effect of still further weakening them. This particular affection was no doubt but one of several disorders of which the patient was the victim, and she was finally regarded as a hopeless case. Singularly enough, thereupon the assistance of Mrs. Duncan was sought, who attended continuously in the wards, and gave her best efforts to improve the patient’s condition. Much progress was made, in spite of some difficulties, when it was prematurely decided that the patient should be dismissed as incurable. The poor woman had no home to go to but the workhouse, and the committee decided that she ought not to be abandoned to conditions so depressing, but that she should be brought to the Home. From the time of her arrival a great improvement has manifested itself. The legs, which were before little but skin and bone, are now gathering flesh, and at the same time the knees becoming more flexible. The general health is better, and the utterance, previously difficult and hesitating, has now become almost normal. The kindness with which the patient is treated, and the best of nourishment which she receives, must have their due share in the merits of her gradual recovery. We had now an opportunity of observing the process of rubbing. Mrs. Duncan passes the tips of her fingers lightly down the affected member, and occasionally presses it softly with the entire palm of her hand. The patient immediately feels a warm tingling sensation, and in a brief time begins to move the limb more easily. One of us asked that he might himself experience the influence, and extending his hand was struck with the genial warmth which seemed to enter it. Mrs. Duncan’s hand has always this genial warmth. He was much surprised, however, to learn that Mrs. Duncan herself felt a healing influence from his hand, and he had the unexpected felicity of curing her arm of a slight rheumatic affection by a few downward passes of his fingers.

We next ascended the stairs, and as we did so were greeted from an upper chamber with a babble of infantine voices, and upon entering beheld a group of about nine children, boys and girls, some standing, leaning on their crutches, some sitting on low chairs, and some on the floor, all engaged in a kind of serious happy conversation. We were introduced to the little elders and, taking them upon our knees, learnt the troublous histories which, while not eclipsing, had softened the merry vivacity of their childish faces with something of the patient serenity of age. Imperfect nourishment, resulting in rickety and otherwise diseased bones, seemed in most of them to be the cause of their misfortune. One was a little foundling, taken from a workhouse, with a weak hip-joint; another, a boy with the large head of rickets and with limbs which had been the despair of the surgeons, but now so improved as to startle the most orthodox; another, a little girl whose leg had been cut off close to the high joint; pieces of bone still keep working to the surface, but inflammation and collection of matter seem to be prevented by the magnetic stroking. It must be mentioned that if any serious symptoms manifest themselves medical assistance is always sought, nor is the aid of medicine, in the daily routine, altogether dispensed with. It is not sought to rival the Peculiar People by any fanatical exclusive adhesion to one idea. A fourth child was a little girl who owed her affection primarily to a fall. She has a curved spine and protruding chest. She is rubbed, but assistance is also sought from a close-fitting leather jacket. The bright intelligent child, however, evidently preferred the first to the second method of treatment. The description of these few cases will be sufficient to enable our readers to understand the beneficent work that is being done. It

is extremely painful to think of such a work coming to an end, and of this poor woman, and these cripples being thrown imperfectly cured upon the wide world again, to lapse perhaps into a worse state than before. But natural justice imposes a limit to charity. A few people unsupported cannot continue year after year to do the work of many. The expenses of the home amount, we understand, to £8 per week, the greater part of which comes from the purse of one lady; and it is now being seriously considered whether it will not be necessary to give the work up. It is with the hope that our readers, being informed through our columns of the existence of the Cripples' Home, may be able to lend the committee assistance, that we write this account. Parcels of clothes, &c., should be addressed to Mrs. Marshall at the address already given, and pecuniary contributions to Mrs. Duncan, 17, Upper Wimpole-street, or to the Editor of "LIGHT."

CORRESPONDENCE.

It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"*Sympneumata.*"

To the Editor of "LIGHT."

SIR,—I read "C. C. M.'s" papers on "Sympneumata," which appeared in three of your August numbers, with very great interest and admiration; but the very extent of my sympathy with them makes me the more desirous to have one particular point cleared up. The point occurs at the very opening of the first paper (pp. 369-70). Starting with a primary axiom of sensibility—that it "implies a mode of existence which must be conceived both objectively as sensible, and subjectively as sensitive"—"C. C. M." arrives, by a short passage of exposition, at the conclusion that an individual, in however "spiritual" a condition, can only affect the consciousness of other individuals through an "organism"—an objective means of expression. I agree completely with "C. C. M.'s" primary axiom, at any rate as regards any developed state of consciousness; and I agree completely with his final conclusion. My difficulty lies in the connection that he makes between the two. It seems to me that there is an identification of two relations which are really fundamentally different, though, most unfortunately, they equally admit of being represented as the relation of mind to matter, and as exhibiting the one as the "other aspect" of the other. They are:—

(A) The relation of my perception—say, of the lamp—to a corresponding change in that which makes others aware of my existence, namely, my organism; a relation only comparatively recently discovered; a relation for *subsequent reflection*; which has the same existence for *you* as for me; and which for you (in Clifford's phrase) is a relation of *eject* to *object*.

(B) The relation of my perception of the lamp, *quâ mine*, to the lamp as perceived—the relation of *me* determined to *that which determines me*; a relation involved in the *immediate* act of perception; which exists for *me only*; and which is a relation of *subject* to *object*.

To the second of these two relations the antithesis of *sensitive* and *sensible* applies as a matter of logical necessity. To the first it does not so apply; for the mere fact that I am sensitive does not in itself imply that I have any means of making others aware of my existence. Thus, while it is true that my mode of existence must be conceived both objectively as sensible and subjectively as sensitive, its objective aspect is the *lamp for me*, not *my organism for you*. If "C. C. M." had spoken of a mode of existence which must be conceived objectively as sensible, and *ejectively* (by others) as sensitive, I should, of course, agree that in such a mode of existence lies our only chance of finding ourselves in a universe peopled by fellow-creatures. Finding myself in such a universe, I accept "C. C. M.'s" account of my relation to it; but that *I so find myself* is an empirical fact, not a metaphysical or logical necessity. As my visual perceptions do not include my own eyes as objects for me, neither do they imply them as objects for others; and if I can conceive this, I can equally conceive myself alone or isolated in the universe, and without an organism, my existence being a series of presentations in every one of which relation B would be exhibited, while relation A would have disappeared. That is to say, my organism—my means of expression, or of becoming an object (and implying *ejects*) to others—is involved

in my existence as a member of a society; but is not involved in the fact that I myself, as subject, am sensitive to a sensible world.

But "C. C. M." goes on to define the organism in another way—or, as he would say, in another aspect—as "the mode of receptivity to, and reaction upon, impressions."

Now I do not so much complain of the application of the term "organism" to this "mode": I can imagine myself saying that I am "organic" to the lamp in the act of perceiving it; and I can understand "C. C. M." when he calls an organic constitution "a relatively fixed association of conscious states." But the identity of word must not surely be taken to imply any necessary or logical correspondence or connection between "organism" in this new sense and the "means of expression"—the objectivity to others—which was before considered. Regarded as a "mode of receptivity," the "organism" exists solely for the subject of relation B, whom we can conceive to be alone in the universe—or alone in *his* universe; and it implies no body, or matter, or phenomenal aspect of any sort, belonging to him. I admit that, as far as I know him, he is phenomenal. I endorse the whole view of his phenomenality, with the widest inclusion of potentialities in the way of thought-transference; merely observing, by the way, that his *telepathic* phenomenality must depend on the thought transferred being recognised as *his* thought, as the expression of *him*; and must be something more than a mere echo or "brain-wave." But what I fail to see is that this phenomenality of the subject is in the least implied in the admittedly necessary phenomenality of objects to the subject. If "C. C. M." replies that the subject's perception of objects in spatial relations implies his perception of himself as *locally placed*, I shall agree—but locally placed only as a mathematical point. His mode of receptivity—or his "organisation" if "C. C. M." likes—of visual phenomena in no way implies phenomenation of the ideal point (or centre of local relativity) as an "organism," an object among other objects; any more than his organisation of a set of sounds as one tune implies that he hears himself humming another. A mode of receptivity, or *relation* to phenomena, is not a phenomenon, however "organically" constituted. What "C. C. M." seems to have done is to derive a new (and as I think an illegitimate) subject-object antithesis from the fact that the word "organism" can be intelligibly applied to the *subject* of relation B, as well as to the *object* of relation A. But according to any natural use of language, the organism can only enter into relation B, no less than into relation A, as an *object**—its correlate in the one case being a *subject*, and in the other an *eject*, as above set forth.

"C. C. M." may, however, take exception to these remarks *in limine*. He may say that, when I am contemplating the lamp, the objective aspect of my mode of existence is neither the lamp for me, nor my organism for you or for him, but the lamp's organism for me, the lamp's "means of expression," the manifestation or obverse of some psychical existence behind what I call the lamp. This would be to adopt Clifford's theory, and to endow the lamp, or its atoms, with a certain amount of embryonic (and for me *ejective*) mind-stuff. And on this view, of course, "C. C. M." might deny the conceivability of my finding myself alone at any rate in a *visible* universe (personally, I could make myself happy in an *audible* one); since the phenomena which entered into my states of consciousness would imply the joint existence with me of a multitude of psychical entities or *ejects*; and not the mere existence or potentiality of a multitude of *objects*, having no psychical existence except on the arena of a developed mind. My modesty is still such that I cannot think my being there would make any difference to these *ejects*. I cannot feel that their existence implies in me an objective organism, that because I am sensitive to their objective side, their *ejective* side is therefore sensitive to me—in short, that the lamp which I look at really finds me phenomenal. Still, perhaps it politely, though unconsciously, strives to do so. But at this rate, "C. C. M." should surely base his view of the necessary phenomenality of the organism *directly* on the mind-stuff hypothesis, which may be defended by certain complex arguments of its own; and not on the simple and necessary correlation of subject and object, which certainly does not logically involve any such hypothesis. In that case I should find that my difference from him was simply part of the old mind-stuff controversy. For instance, I should support

* The organism may obviously be as truly one of the correlates in relation B as in relation A. I can consider my organism, and make it an object, just as I can make the lamp an object; though this must partly be done by representation, on account of the practical difficulties in the way of microscopically examining my own brain.

my objection to labelling "means of expression" and "mode of receptivity" with the same term, by pointing out that the receptivity appears to be at its minimum where the expression is at its maximum. The receptivity of what we call inorganic Nature must be almost *nil*; the little minds of its atoms have not developed even the beginning of a consciousness, as Clifford expressly admitted. "Well," it may be said, "and may not that be the very reason why inorganic matter is so dense, and gross, and inexpressive—mere dead clay?" But, in the first place, consider not clay, but free gas, or matter in its radiant form; it has tenuity and mobility enough—which are among the conditions of "C. C. M.'s" "expressiveness." And in the second place, *gross* seems a very ambiguous word; and though "C. C. M." draws an attractive picture of the flexible and adaptable organism that we are in time to develop, I cannot manage to carry the analogy all through Nature. Are not some of our very loftiest ideas of force and grandeur derived from dense, and heavy, and above all, *stable* (not fluid) things—the Weisshorn, the Pyramids, and the moon? These things are, in a sense, more expressive to me than even the best philosopher's organism—especially as for present purposes the "expression" of his profoundest thought is not his kindling eye or animated gestures, but his molecular brain-movements. However, I must not be led on into a criticism of the mind-stuff theory, not knowing as yet how far "C. C. M." considers it relevant to his argument.—I am, sir, yours obediently,

EDMUND GURNEY.

Antiquated Tyrannical Laws.
To the Editor of "LIGHT."

SIR,—In your issue of October 31st, you have an article advocating energetic efforts for the repeal of the "antiquated tyrannical laws," now affecting mediums in this country. I have often debated with myself whether what is not at first sight a drawback to our cause in this case is not a blessing in disguise, or, at any rate, a providential means of originating a distinctive species of Spiritualism to that prevalent in the past.

A peach-tree confined in a pot grows better or surer fruit than one luxuriating free in a fertile soil; and it is by the fact of being always tethered in their fields, that the Channel Island cattle have acquired their distinctive speciality of sending their vitality into the production of milk.

Judging from the experience of America, the effect of no check upon mediums is to encourage the production either of a breed of impostors or of a herd of immature mediums giving their services for money or notoriety, and not for love of truth. In England, thanks to our restrictive legislation, the effect is already noticeable that the public mediums who survive of home growth are only those fitted by the sincerity of their spirit for producing good spiritual fruit. It is, therefore, a matter for consideration, while public opinion is still too crude on matters spiritual to discharge its proper function of checking false or immature mediumship, whether our present unjust laws should not be allowed temporarily to discharge the above necessary function instead.

F. W. THURSTAN, M.A.

Human Characteristics of Communicating Spirits.
To the Editor of "LIGHT."

SIR,—*Apropos* of this phase of Spiritualism permit me to record a birthday greeting which my wife received this day from our spirit friends.

On birthdays, in our household, it has become a custom to give presents to one another, and it is a custom which seems to meet the approval of our invisible group as well as of those living in the flesh. Our interest in the custom has been greatly enhanced the last few years by finding, usually in the midst of these presents, direct writings from our spirit children and other friends, delightfully fragrant with the aroma of natural and celestial life. I need not say what I myself wrapped up in paper over night, and gave to my daughter to place on the breakfast table, as my present to my wife on her birthday; but on coming down to breakfast I found it, surrounded with a few other little packets of affection, at the head of the table.

When my wife opened my parcel, she found in it something which I had not put there overnight, viz., an envelope sealed up and directed in well-known spirit writing containing a sheet full of greetings from numerous spirit friends. There are letters in eight different styles of handwriting, one greeting in poetry, and the signatures, many of them well-known, of

twenty different spirit friends, amongst them one from a friend who has but recently passed over, and with whose name our medium was unacquainted. No one in our household, I might safely add, nor any one person elsewhere, could have written in all the various styles of writing found on this one sheet of paper, nor could the greetings be found "in current literature." They are too personal to transcribe, or I should like your readers to enjoy as we do these homelike, and more than human, characteristics of communicating spirits.

One of the children, in the midst of a charming child's epistle, writes: "We love you very dearly, and should like to give you kisses, so you could feel them, but as we may not do that yet we will give you a nice cup of tea," &c., &c. And when Mary and my daughter came downstairs this morning they found the kitchen fire alight, although it had not even been laid overnight, also the gas stove alight, with kettles, which were left empty overnight, now filled and sweetly singing! Shortly after the tea was made by this child-spirit, and the cup of tea promised to mamma was ready.

Very human characteristics! and very acceptable help, for which we have been grateful *aily* now for over two years.

Yours faithfully,

October 29th, 1885.

MORELL THEOBALD.

The Doctrine of Shells.
To the Editor of "LIGHT."

SIR,—Kindly allow me to guard against an inference which might be drawn from the Hon. Roden Noel's courteous reference to my view of a certain class of psychic phenomena. It might appear from his interesting paper on "Spiritism versus Other Theories" ("LIGHT," October 31st), that the "doctrine of shells" (an unfortunate phrase), found in the writings of some members of the Theosophical Society, is really "a prostravesty" of any views I have expressed. The substance of that doctrine as contained in "Esoteric Buddhism" originally appeared in the *Theosophist* magazine (see Vol. III.) before the commencement of my connection with the Theosophical Society, or any of its members. And I might also add that opinions, having the same bearing, are to be found even in the earlier writings of Colonel Olcott and Madame Blavatsky. It will thus be seen that, chronologically speaking, my views had no influence of any kind on "Esoteric Buddhism."—I am, sir, your obedient servant,

MOHINI M. CHATTERJI.

77, Elgin-crescent, Notting Hill, W.

October 31st, 1885.

A Query.

To the Editor of "LIGHT."

SIR,—A late writer in your columns quotes the following as from Shakespeare:—

"I gazed within the jaws of death, and saw life teeming."

I cannot find the passage in the concordance, and would be grateful to anyone who would send to you the references for publication.—Yours respectfully,

September 29th, 1885.

H.

In the course of a long article, descriptive of the spread of Spiritualism in Russia, the *New York Tribune* says: "Strange to say, it is in this country (Russia), that Spiritualism as a development of the science of psychology has found its most earnest interpreters, and it is in St. Petersburg and Moscow that these curious manifestations have attracted and interested such men as Professor Boulteroff, of European celebrity, and Professor Wagner, both attached to the Petersburg University; the Russian *savant*, Mr. Alexander Aksakov, Professor Tourkevitch, Dr. Basil Mihailoff, and many more distinguished men of science and letters, such as Dastoensky, Solovieff, and Dimitri Tsertleff. Having found hospitality in such an exalted circle, Spiritualism ceased to be an amusement for the drawing-room idlers and became a problem with pretensions to a scientific solution. The public was lost in amazement at first to behold three scientific stars of capital magnitude pay the most concentrated and serious attention to this question in its modern form. . . . Both Mr. Boulteroff and Mr. Wagner had previously been declared enemies of this movement, and the most inveterate materialists withal, so that at first they were supposed by their colleagues at the University and by the students to have gone out of their minds. . . . Russia now possesses a considerable literature on the subject which totally differs from productions of the same kind abroad, inasmuch as these articles are stamped with a spirit of genuine scientific research, and present the subject in quite a new light."

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[*The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.*]

Light :

SATURDAY, NOVEMBER 7TH, 1885.

THE EMPIRICAL METHOD.

Acknowledged facts settle all disputes respecting the possible and the impossible. All affirmations respecting the impossibility of certain phenomena are shattered by the presentation of the phenomena themselves. The possibility of analysing the constituents of the sun and stars, of instantaneously conveying signs indicative of thought through the unfathomed wastes of the Atlantic Ocean, the power of reproducing sounds by magnetic currents at the distance of half the diameter of the earth, are facts of daily occurrence, and yet not more than half a century ago, they would have been classed among events absolutely impossible.

Scientific limitations have, during the present century, been so often shattered, that sanguine and open minds are liable to suppose dogmatic *a priori* limitations things of the past.

Little experience in the promulgation of new truths is requisite to prove that conservative immobility is firmly fixed in the minds of the majority of men, and notwithstanding the numerous experiences of the present century in extending the recognised bounds of the possible, there are those who think it becoming, apart from experiments, to dogmatise respecting phenomenal limitations.

The fact is undoubted that some alleged phenomena appear more probable than do others, but it is equally certain, in view of accomplished facts, that it is unbecoming absolutely to reject without examination, alleged facts, no matter how antecedently improbable, that are vouched for by hundreds of competent and credible witnesses, who have devoted years to their careful investigation, and who, notwithstanding adverse prepossessions, affirm their reality and genuineness.

The majority of scientific men who have entered upon the investigation of the phenomena of Modern Spiritualism have done so for the purpose of endeavouring to prove them illusions, and without a solitary exception, all who have fully examined them have acknowledged their genuineness. There have been diversities of opinion as to the laws by which they are produced, but an absolute consensus of opinion as to the facts themselves. If this affirmation be true, where is the justification on the part of scientific men for refusing to examine them? *A priori*, denial of the alleged phenomena, in view of the cumulative evidence of well-accredited witnesses for nearly half a century, is childishly absurd, and indicates a bigotry, a prejudice, or a terror that ill becomes men claiming to be scientific.

In all moot questions except this, men of science recommend and adopt the empirical method where experiments are practicable, but singular to relate, in this exceptional case they persistently refuse to examine, and go so far as to assert, without the shadow of experience, that the alleged facts are impossible. Darwin, Huxley, Tyndall, Dallinger, Pasteur, Haeckel, have all won their laurels by closely following the empirical groove, and now they shun it as though it were a pestilence. Darwin sought to demonstrate his propositions by training pigeons, dogs, and plants, Huxley by protoplasmic researches, Tyndall by exhaustive experiments on sterilised fluids, Dallinger by his epoch-making investigations into the lives of monads, Pasteur by his numerous biological experiments, and Haeckel by the close scrutiny of embryological forms—experiments everywhere and always except on this most momentous of all researches—viz., the penetration of what appear to be extra mundane laws and forces into the mundane sphere. These occult, and apparently abnormal phenomena, are amenable to the same laws of observation as are those which have come under the examination of the scientists just enumerated, they appeal to the same five senses, they lend themselves to similar conditions, and the main aspect in which they differ is that the agents appear to be independent intelligences, having a control of matter which we do not yet possess, and whose actions may be studied, but cannot with our present knowledge be equalled or controlled.

Purely physical mundane phenomena may be repeated indefinitely and absolutely, but psychological phenomena have within themselves the elements of independent volition, and may be observed, but not successfully commanded.

We may, for example, endeavour to induce Professor Tyndall to continue or re-exhibit his experiments, but we cannot command him, or, at least, he may refuse to obey. So it is in those occult phenomena in the production of which independent intelligence is manifested; we may request but certainly cannot command.

The agents, whoever or whatever they are, are amenable to the ordinary laws of courtesy, and if courteously requested generally comply, of course within their limitations, as they, like ourselves, can only give that information and perform those acts that are within the range of their knowledge and power. Some sciolists appear to believe that if the agents are spirits they know everything and can do anything, but that childish superstition is speedily overthrown, and they are found to be under the limitations that enclose every finite creature.

The Banner of Light has just completed its fifty-ninth volume, having been established twenty-nine years.

A new volume has just been published by the Countess Adelina von Vay, entitled "Dem Zephyr Abgeleuscht."

The rapid spread of Spiritualism in North Queensland and in Greytown, New Zealand, is causing great excitement in the various Australasian Colonies.

Mrs. ANDERSON, who recently accompanied Mrs. Williams, the New York medium, to this country, has published a volume of experiences entitled "Clear Light from the Spirit-world."

A TRANSLATION of a pamphlet on "Spiritism," by the celebrated German philosopher, E. von Hartmann (author of "The Philosophy of the Unconscious," &c.), is just about to be issued by the Psychological Press Association. The author is strongly opposed to the Spiritist explanation of the alleged phenomena, by the evidence for which, as facts, he is nevertheless so strongly impressed as to urge investigation by State-appointed commissions! Most of the facts relied on by Spiritists are passed in review, and explanations, partly psychological, partly metaphysical, are suggested. So good a synopsis of the alleged marvels, and of the evidence for them, is nowhere else to be found in so small a compass. There is a preface by the translator, who criticises the author's conclusions rather freely; and though not quite a Spiritist *pur sang*, thinks that a belief in spirits, cleared from many misconceptions, will recover its place in the culture of the future.

PROCEEDINGS AT A HAUNTED HOUSE
AT W—.

June 6th-8th, 1885.

On the evening of June 6th, 1885, a party of eight gentlemen, including Mr. W. Eglinton, the medium, and Mr. J. S. Farmer, a well-known Spiritualist, arrived at W—. Their main object was to pass a night or two in a house which was declared, on the exceptionally trustworthy evidence of successive occupiers, to be haunted.

There has been (it was understood) much scientific investigation of haunted houses of late years, but with little or no result. It was thought, therefore, that as the things heard and seen by the occupiers and others in haunted houses are apparently related to the things heard and seen at Spiritualistic séances, it would be both novel and interesting to observe if any better success could be obtained in the presence of a medium. Mr. Eglinton, on being taken into consultation on the subject, expressed himself as also interested in what might happen at W—, and kindly offered his services in a non-professional capacity.

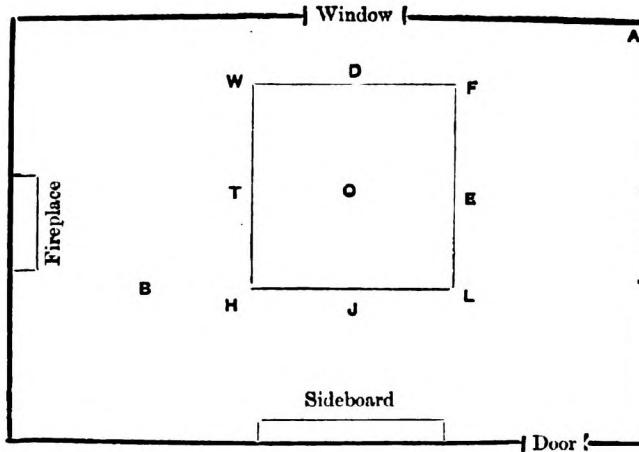
As the rest of the party had comparatively little experience in the methods of Spiritualism, Mr. Farmer was also asked to assist, and obligingly accepted the invitation. [Note by Mr. Leonard.—Several members of the party were just then in friendly treaty with Mr. Eglinton for a series of sittings. They gladly took this opportunity of making the acquaintance of Mr. Eglinton, and of entering into those mutual cordial relations with him so necessary, as they had heard, to the attainment of good results generally at his sittings.] Three sittings were held: two upon the nights of the 6th-7th of June, and one upon the night of the 7th-8th June. Of the incidents occurring at these séances the investigators confine themselves to a dry record.

The house is small, containing on the ground-floor a drawing-room and a dining-room to the right and left of the hall respectively. On the same floor at the back of the house are two kitchens, scullery, &c. On the left and connected by a door from the second kitchen, is a large empty barn. Beneath the house are spacious cellars. On the first floor are three bedrooms and a dressing-room; on the second floor are three bedrooms. Phantoms are reported to have been seen, or mysterious noises heard, in every room in the house.

For convenience sake it was determined to hold the first sitting in the drawing-room. The house was carefully examined, and the doors of the bedrooms, as well as the front and back doors, were locked. About midnight on Saturday (June 6th) a circle was formed round the table. A china candlestick was placed in the middle of the table and the light blown out. The room was then in complete darkness. The sitters joined hands, and about an hour was spent in conversation, varied occasionally by a song from one or other of the sitters.

During this time the positions of the sitters were, by way of experiment, changed three or four times as Mr. Eglinton suggested, [and others also, myself among the number.—J.S.F.] the final positions being those indicated in Diagram 1.

DIAGRAM 1.



A fact must here be noted, as a discussion has arisen about it in the columns of "LIGHT." It will be best to quote Mr. Farmer's own words on the subject, in "LIGHT" of September 19th, 1885: "On each occasion, mainly for reasons obvious to experienced investigators, I occupied a seat next to the medium,

two other members of the party also alternately filling the corresponding position." [Note by Mr. Farmer.—It was obviously a very necessary precaution, as we were all about to enter a *terra incognita*, that I, as the most experienced of the party, should be near Mr. Eglinton in order to be able to take prompt action in any untoward emergency. As far as I could judge all present recognised those "obvious reasons," and agreed in my (somewhat unwillingly, by the way) yielding to them.] But beyond this insertion of a correct statement, from the best source, of the fact itself, it is unnecessary to introduce the discussion into this report.

About 12.45 Major J. felt a slight blow upon his foot. Shortly afterwards there was a slight tap, apparently on some part of the table. Mr. Eglinton thought that this might have been due to his locket striking against the table, but as he had not moved he said nothing at the time. Very little notice was taken of either of these occurrences.

About 1.15 a.m. Mr. Eglinton said he felt a presence behind him whose influence was of the most disagreeable nature, and which he deemed to be a spirit of a very malignant type. Very shortly afterwards Mr. L. stated that he had received a blow upon the crown of his head. The blow was heard by several of those present. Almost immediately afterwards Mr. Eglinton, in a voice of some suffering, complained that he also had received a severe blow on the head. The sound of the blow was audible to all present, and Mr. Eglinton seemed to become much agitated. Immediately Mr. T. received a blow on his left ear, causing it to tingle, and the blow descended on to his left shoulder. Instantly afterwards all present heard the sound as of a violent blow on Mr. Eglinton's head, and that of the fall of a heavy body, apparently between Mr. T. and Major H. This was instantly followed by a loud crash of glass from the direction of the sideboard, which caused so lively a sense of something worse impending that a light was immediately struck.

Upon examination, the candlestick, which had been in the centre of the table when the light was extinguished, was found among the glasses on the sideboard, several of which were broken apparently by the force of the concussion. A stout oak walking-stick which, at the commencement of the sitting, had been leaning in the corner of the room (A), was found on the floor (B), on the other side of the table.

Each member of the circle now testified that throughout he had firmly held each of his neighbours by the hand. It may be here said that the incidents just recounted, from the time Mr. L. was struck on the head until a light was procured, did not altogether occupy more than three minutes.

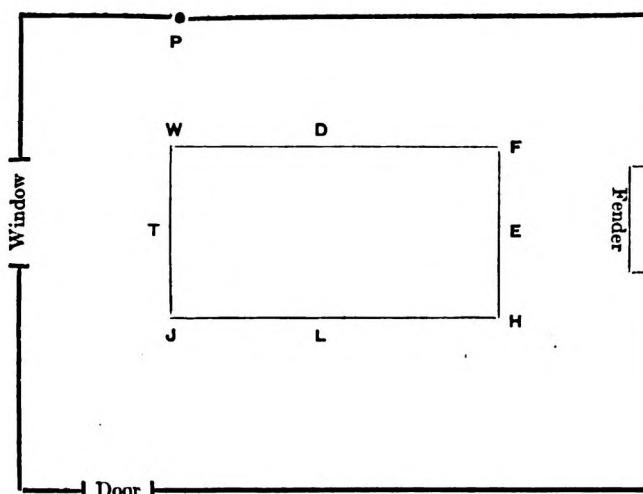
After an examination of the damage done, the sitting was resumed; a lighted candle being placed (at Mr. Farmer's suggestion) in the hall, and the door being left ajar, so that the room was dimly lighted. Mr. Eglinton showed signs of great nervousness and depression. Raps were then heard on the floor near him. These professed to proceed from the medium's "spirit-guide," "Joey." In answer to questions put by Mr. Farmer the raps declared that the house was haunted by a man and also by a woman. Slight sounds which appeared to proceed from the bedroom overhead were now heard. It must be stated that the windows throughout the house rattled considerably. These sounds, nevertheless, were said by those who more particularly noticed them to be unlike the rattling of windows. Mr. Eglinton exhibited signs of increased depression, and the sitting was adjourned (about 1.45 a.m.).

The dining-room upon the opposite side of the passage, a room more barely finished, was now, by general consent, cleared of the few things it contained except chairs, sofa, table and the fender, which, from its weight (26½ lb.) was considered a fixture. Within ten minutes after resuming the sitting (about 2.45 a.m.), which was held in total darkness, raps were heard on the floor near Mr. Eglinton. These indicated that "Joey," one of Mr. Eglinton's "spirit-guides," was again present. [Note by Mr. Farmer.—We sat in the dark again much against my will and advice. After our first experience in the drawing-room, I, at this and the subsequent séance, spoke strongly against the condition of darkness. Mr. Eglinton expressed no opinion: but the others present thinking the phenomena might be more marked if we sat in total darkness, my objection was overruled.—J.S.F.]

Mr. Eglinton complained that Mr. D., the sitter on his right, seemed to draw too much vitality from him; and eventually, owing to the imperative desire expressed by the raps, the sitters took the positions round the table as shown in Diagram 2. [Note by Mr. Eglinton.—The raps never at any time arranged

the sitters. On the contrary, after I had made this remark, various members of the circle suggested that F. should again place himself near me.—W. E.]

DIAGRAM 2.



Questions were addressed, and in reply raps repeated the previous statement, that the house was haunted by a man and a woman. While Mr. Farmer was asking whether by continued sitting any benefit would accrue to these "earth-bound spirits," in quick succession a loud crash of glass upon the wall (at P) was heard, and some large, heavy object descended with a crash upon the table, causing a slight scalp-wound upon the head of one sitter and grazing the hands of two others. The circle at once broke up, the door being immediately opened and light brought in. It was then found that the crash of glass had been apparently due to the violent contact of a tumbler with the wall at the point (P). The bottom of the broken tumbler was found in the corner of the room, and many splinters of glass were found sticking in the plaster upon that side of the dent nearest to the window. The room had been carefully cleared of glasses before the sitting. The heavy object which had descended upon the table was found to be the iron fender, which had been immediately behind Messrs. Eglinton and Farmer and Major H., and was now upside down upon the table. The table was deeply indented by one corner of the fender. The attention of the sitters, whether or no disturbed by the preceding incident, was not attracted by any audible indication from the movements of the fender. The hands of the three gentlemen nearest to the fender (and this is especially noteworthy) were clean, whereas all those who had been touched by it in its fall, or had subsequently handled it, were soiled by the black-lead upon it.

It was now testified by all that throughout the sitting the contact of hands had been firmly maintained. The sitting was adjourned at Mr. Farmer's request; he saying that he knew Mr. Eglinton to be in a very nervous condition, and that he was likely to suffer if any further violent manifestations took place.

About 11 p.m. on Sunday another sitting was commenced in the dining-room, everything having been removed except the table, chairs, and the sofa, which last was tied by a rope to the bars of the fire-grate. The party resumed the positions in which they had sat last, except that Mr. D. transferred his seat to the left hand of Mr. L.

Mr. Eglinton stated at first that the "influence" was good. Raps were heard upon the floor, and these purported to be produced by "Joey," one of Mr. Eglinton's "controls." They stated, in answer to questions, that he ("Joey") had been overmastered on the preceding night by the spirit haunting the house; that the circle incurred considerable danger by sitting in the dark, as the manifestations would probably be violent, the spirit having a particular antipathy to one person present; but that he ("Joey") would try to protect the circle from harm. Very shortly afterwards Mr. Eglinton said that he felt a complete change in his feelings, a return of the evil influence of the previous night, accompanied by very unpleasant sensations of a Presence. Mr. Farmer, Mr. L., and Mr. D. also stated that they experienced peculiar sensations. They had scarcely made these statements when there was heard a slight rustling sound, which we afterwards judged to be that of falling mortar, in the

direction of the fire-place. This was followed by a confused sound, which gave the impression that Messrs. Farmer and Eglinton, seated on the sofa, were struggling with something unseen. The door was opened, and the light let in. Both Messrs. Eglinton and Farmer appeared overwhelmed with horror, and the upright slab of the mantel-piece (weighing 14*1/2* lb.) on the left hand-side was seen to be detached, and was lying on the sofa behind them. It appeared from a deep dent in Mr. Farmer's hat that the slab had first been raised and dropped on to his head, whence it had fallen over Mr. Eglinton's back on to the sofa.

Messrs. Eglinton and Farmer have themselves furnished some observations upon what took place, which it is as well here to insert. Mr. Eglinton says: "I was not struggling, nor was Farmer to the best of my belief. I was conscious of the Presence; and bent down under Farmer to escape impending danger. The slab came immediately after I had done so."

Mr. Farmer says: "I was not struggling. The noise as of scuffling arose from the fact that Mr. Eglinton was crouching under me and on my lap, as if to seek protection. I had already been forcibly struck upon my head from above, the blow falling on my hat. After striking my head, the substance fell on to my shoulder, and thence descended to the sofa at the back." And further he continues: "After the experience of the previous night, I, to be prepared for any emergency, had kept in my hand a single wax match; and after I had been struck, and while Mr. Eglinton was crouching down under me, I disengaged my right hand from the left hand of Mr. W., and immediately struck a light." It may here be mentioned that several members of the circle, after the events of the preceding sitting, had thought it best to wear their hats.

Both Messrs. Farmer and Eglinton absolutely refused to sit again, as they could not tell what might happen. The overpowering sensation of some terrible presence was an experience which they could not consent to go through again. And most of the circle seemed disposed to agree that the manifestations had been amply sufficient. Two members of the circle, however (Mr. D. and Major H.) sat by themselves in the dining-room for forty minutes in complete darkness. Beyond the fall of some mortar into the fireplace, nothing occurred.

All facts having any relation to this separation of the slab, whatever bearing they may severally have, must be mentioned. The slab was examined shortly after the final sitting and no marks were discovered upon it, or upon the parts from which it had been detached. The corresponding slab it was impossible to unfix by the hands alone, though the next morning, in the presence of three members only, a workman who was called in to repair the damage, took it off with his chisel, leaving no marks on the slab. He remarked that these slabs sometimes came off by themselves owing to the drying of the cement. The slab was, however, secure on the Sunday morning.

[*Final Note by Mr. Eglinton.*—It is should be distinctly understood that at none of these séances did I experience any of the ordinary sensations attending mediumship, except during the period when I was questioning the rappings which purported to be produced by one of my "controls."]

Signed on behalf of the circle,
October 21st, 1885.

A. G. LEONARD.

We have received a copy of the general programme of the proceedings of the London Lodge of the Theosophical Society for the session 1885-6. General meetings of the lodge will be held at Queen Anne's Mansions, St. James's Park, on the fourth Wednesday in every month. Members are at liberty to bring friends, unless special notice is given to the contrary. The "Oriental Group" formed within the Society for the study of Esoteric Philosophy will meet on the second Wednesday in every month. Further information as to the constitution of this group can be obtained from Mr. J. Varley, 5, Grattan-road, West Kensington. During the session Mr. Sinnett will deliver a course of lectures on the Esoteric Philosophy at Queen Anne's Mansions. Of these further notice will be given. Meetings will be held at 77, Elgin-crescent, Notting Hill, on the third Wednesday in each month for the study of the Bhagavatgita, with the assistance of Mr. Mohini, and, subject to other arrangements to be made from time to time, these meetings will be held on the first Wednesday also. These meetings are open to all members of the Society, but to members only. The first general meeting, at Queen Anne's Mansions, was held on Wednesday, October 28th, at 9 p.m., at the Garden Mansion, when Mr. Sinnett delivered an address. The first meeting of the Oriental Group will be held on Wednesday, November 11th. The first meeting for the study of the Bhagavatgita will be held on Wednesday, November 18th, at 9 p.m.

SPIRITISM VERSUS OTHER THEORIES.

(Being an answer to Messrs. von Hartmann, Myers, and Gurney.)

BY THE HON. RODEN NOEL.

Mr. Gurney speaks indeed of a consciousness "unappropriated," "belonging to no continuous stream of consciousness" (*Proceedings*, December, 1884); but none can be really unappropriated. Even a feeling, and *a fortiori* a percept, or idea involves *some* attention, though the main attention may be directed elsewhere, which may cause the faint feeling or notion to be soon forgotten. But if I feel at all, I must feel thus or thus, and if I perceive, I must perceive so and so, which means I must discriminate the feeling or thing by bringing it into one implicitly (if not explicitly) identified current of consciousness, that it may be implicitly compared with remembered, or simultaneous items of experience. And that involves one conscious comparing Ego implicitly felt to be the same yesterday and to-day; else the process would be impossible. So that the percept, however faint, is always liable to be re-appropriated at its own proper moment. For *self-consciousness* in reflection is but the precipitate of elements latent from the first in the mental solution of simple consciousness.

Thus in the very interesting experiments of Richet, detailed in the same article, where Richet was the suggesting "spirit," or *one of them*, the conditions of a séance, according to what we Spiritists believe, were exactly reproduced, except that Richet was an embodied spirit, and usually the spirit is not in the flesh. There was a medium tilting a table at the right moment, and a planchette. However, the earlier experiments suggest a disembodied intelligence besides, and, I suspect, the later ones also, if the name transmitted to the medium was not merely sub-conscious in M. Richet's mind, but at the moment out of it; unless, indeed, it was "telepathically" transferred to that of some other embodied person present. The point is, however, that not the name he intended, but another that had been only sub-conscious in his mind, was reproduced by the medium.

The whole continuous succession of our actual time-consciousness (if taken in its entirety, and multiplicity of development in many phases, perhaps in many lives, worlds, or spheres) is, in my belief, no other than our transcendent consciousness, only viewed from the imperfect, limited, and temporary standpoint of our present defective (and, therefore, *so far illusive*) life. If we saw and felt truly our own life, the time-element would be absorbed by being fulfilled, changed in form, virtually, therefore, disappear, and "be no more." But how does it follow from this idea that, if you posit another different conscious succession, *simultaneous* with the one conscious succession that, by its very oneness in variety, constitutes an individuality as we know it now, you yet do not have two individualities, but still only one? This does not follow at all! While we are living and conceiving under the form of time, simultaneity of distinct consciousness (*pace* Mr. Gurney, Mr. Massey, and Dr. von Hartmann) must always signify two individuals, not one. It were easy indeed to conceive of eternity, if that only meant placing a number of successive temporary consciousnesses side by side in simultaneous *times*!! But that would not advance us much, I imagine! for so we should not transcend time, but simply reduce it to a confused absurdity. For my own part, I can make little of this two-headed-monster theory.

What surprises me most is that a thinker like "C. C. M." should entertain this hypothesis when he has uttered such excellent and weighty words as these in his essay on "Sympnumata": "As long as the human individual is *isolated*" (italics mine), "he cannot realise and wield the psychical forces which belong to essential humanity. But when the *unity* of the race is a living fact for every member of it, the vast reserves of force can be drawn to any point where they are needed, and the individual suit of armour (our present solid organism) can be discarded. We have heard some complaints lately that telepathic psychology is being pressed too far. It is destined to be enormously extended. The human race is one *inchoate organism*, the *internal rapports* of which are *only as yet apparent* between its more intimately associated members. The individual sympathies, mediating thought, and sensational transference are only an early and special case of the great *human rapport*, which will come to observation with every advance of the *unitary consciousness*." Excellent! And yet when the phenomena of Spiritism seem to extend indefinitely the evidence of such intimate relations between all the individual members of the

great universal family of intelligences, unseen as well as seen, "C. C. M." prefers attributing them rather to a purely hypothetical, and scarcely conceivable (indeed, as I have shown, a self-contradictory) self-sundering of one and the same individual! Nor, indeed, can I at all follow him when he says in the same essay: "For, as the normal Ego knows nothing of the transcendental subject, any entrance of the latter into its consciousness is as that of a stranger. In the day-dream or somnambulic consciousness the transcendental subject steps forth as a second personality." "Hence the *guides* and *guardians* of somnambules and mediums." "The emergence of the transcendental subject above the threshold, who then of course speaks as, and is inevitably accounted, a *guardian* or *control*." In the name of all that is veracious, why? What can possibly warrant so questionable an assertion? In the first place it would seem as if "C. C. M." must attach a meaning to the phrase "transcendental subject" which I should have been, on other accounts, the last to attribute to him, for he speaks of the "somnambulic or transcendental functions." I fail entirely to see why the somnambulic should be more "transcendental" than the normal or waking functions, precisely as I fail to see why Spiritists attribute some peculiar spiritual virtue to what they (not very prettily) call a "fluidic" body; the result being that if only the religious doctrine taught, or information imparted, is imparted to them by some intelligence with a "fluidic" body, they seem to jump at it as if it came from the Divine Being Himself, and necessarily superseded all former revelations. But a fluidic body, as Mr. Maitland has pointed out, may be as much the appanage of a demon, or an imp, as of an angel! I think of the two I rather prefer a solid to a fluidic body, as I frequently prefer the kindly common-sense of ordinary daylight to the frothy rhapsodies of some crepuscular somnambulism.

"C. C. M." says that even the somnambulism induced by disease often "mediates an exalted moral consciousness and intelligence such as may not be apparent in the merely personal character." No doubt that is quite true. But then he goes on to say that this is necessarily accounted a "guardian," or "control." Why so? If it belongs indeed to the same Ego, or self, I quite fail to see why it should be so mistaken. Most of us are conscious of higher or lower moods, of affinities with hell and heaven, while now one affinity, now another, emerges into prominence of relief and domination. But such an inspiration as that referred to, if indeed it be attributed to another, and higher, is more probably what intuition discerns, the inflowing of the Holy Spirit, which, while we are still earth-bound, is rather primarily the influence of more elevated and advanced souls, or angels, than that of our own holier consciousness, though assuredly this also may be aroused into momentary glow and fervour by their exalted ministration. For spirits in their essential being are in most intimate communion; yea, free of one another for purposes of mutual help and love.

Though I admit the transcendent subject (and fail, by the way, to see how one who does so can disbelieve in our essential immortality, and hold instead our ultimate absorption into a non-individuality, more absolute than that of love, knowledge, and sympathy), I think those who believe in it, as a rule, perhaps too much sever the two spheres of time and eternity. There are not two subjects in one, a temporal, and an eternal; far less are there several *simultaneous* subjects in one, which last idea is a far more gratuitous paradox. But the temporal, continuous succession (be it normal, or abnormal) is the transcendent and eternal—only imperfectly grasped, experienced, lived. Assuredly the higher, richer, more spiritual, less self-centred, the more righteous and loving are we, the more we enter into our true individuality. But that, so far from being the emergence of a different self, is the perfecting and fulfilment of the same, enabling us the more profoundly to realise our identity, our essential being through and in one another.

(To be continued.)

Light in the West is the title of still another newspaper started in the interests of Spiritualism in America.

As showing the rapid spread of Spiritualism in the provinces during recent years, it may be interesting to state that at recent Sunday services, held at Blackburn, the attendance numbered 1,000 in the morning, and over 1,200 in the evening.

WILL "Cara" and "W. G.," who recorded certain narratives in "LIGHT" for October 3rd and 10th, kindly communicate with E. Gurney, Esq., Sec. of the Society for Psychical Research, 14, Dean's-yard, S.W. He wishes to communicate with them in reference to these special cases.

THE SOCIETY FOR PSYCHICAL RESEARCH.

A general meeting of this Society was held on Thursday, October 29th, at the Garden Mansion, Queen Anne's Mansions, London, S.W. The President of the Society, Professor Balfour Stewart, F.R.S., took the chair at 8.30 p.m. The meeting, which was partly of a conversational character, was open to members and associates. In the course of the evening a paper was read by Frederic W. H. Myers, Esq., on "Human Personality in the Light of Recent Hypnotic Experiments." Mr. Myers began by explaining the general position he was about to take up in the controversy now going on as to the true nature of man. The old view, he said, held both by ordinary common-sense and by most metaphysicians, maintains that each of us possesses a distinct and permanent personality, a self which is a unity, and not a mere aggregation. This view is usually based on introspection. The new physiological view, on the other hand, is to the effect that the only unity in us is the unity of our organism, and that our sense of personality depends merely on the temporary harmony of a sufficient number of the physical elements which compose us. This view is supported by physiological analysis. The lecturer advocated the methods of the newer school, but he was led by them to something more like the conclusions of the older. The old empirical conception of human personality must be analysed into its constituent elements before the basis of a scientific doctrine of human personality could safely be laid. He proceeded to give an account of various experiments on hypnotised subjects, partly made by the Society for Psychical Research, 14, Dean's Yard, S.W., but mainly by certain French savants. From these it appears that if a favourable subject was hypnotised, and a suggestion made to him in the hypnotic trance, in his waking life he will do what he has been told to do, yet will all the while suppose that he is acting on his own impulse. It was thus shown that our sense of free will may often be illusory. The lecturer then touched on the phenomena of alternating memory, which hypnotism evokes. The subject acquires, it seems, a second memory, distinct from the first, and including the things said and done in the trance condition, which are entirely forgotten in ordinary waking life. Thus we can hardly appeal to the continuity of our memory as a proof of a persistent personality. After pointing out the dangers involved in hypnotism, and the safeguards against them, the lecturer gave some remarkable examples of improvement of character effected by hypnotic suggestion. Habits of over-indulgence in beer, spirits, coffee, and smoking, have been effectually checked by throwing the subject into the hypnotic trance, and suggesting to him that on his awaking he would find that he disliked beer, &c. The lecturer was of opinion that this power of suggestion might be turned to great practical advantage. Returning to his opening statement of opinion, he pointed out that this process of analysing human faculties by direct experiment, though in some directions it led to conclusions at which our self-esteem might revolt, yet was beginning to discover in us the germs of faculties transcending any which we were previously aware of possessing. Such a faculty was telepathy, or the transmission of thought and sensation from one mind to another, without the agency of the recognised organs of sense. This discovery afforded reasonable grounds for hope that we might hereafter establish on a valid scientific basis much that had hitherto been the object only of trust and aspiration.

MRS. HARDINGE BRITTEN has been addressing crowded audiences in Newcastle.

A new Spiritualist Society has been started in Marylebone, and meetings are held at Nutford Hall, Nutford-place. Mr. F. W. Read is the secretary.

MR. A. THORPE wishes to form a private circle in Chatham for the purpose of investigation. He should be addressed at 10, King William-street, London, E.C.

We were not favoured with a call from Mrs. Mellon, the medium, during her stay in London. She is announced to give séances in Burnley and Southport, but we trust for her own sake she will not do so to promiscuous gatherings.

We hear of extraordinary activity of Spiritualists in Croydon, and of many private mediums being developed. In one case it is stated a lady frequently floats in the air over the heads of the sitters, as Mr. Home used to do many years ago. Perhaps our friends in that district will favour us with their experiences.

TENNYSON'S NEW POEM ON "VASTNESS."

Although the Poet Laureate's last poem, published in this month's *Macmillan's*, has been copied in *extenso* into many journals, yet as many of our readers may not have seen it we quote it here. Those who "can read between the lines" will trace many touches of Tennyson's avowed faith as a Spiritualist—the last stanza especially being singularly clear and expressive.

"Many a hearth upon our dark globe sighs after many a vanish'd face,
Many a planet by many a sun may roll with the dust of a vanish'd race.

"Raving politics, never at rest—as this poor earth's pale history runs,
What is it all but a trouble of ants in the gleam of a million million of suns?

"Lies upon this side, lies upon that side, truthless violence mourn'd by the Wise,
Thousands of voices drowning his own in a popular torrent of lies upon lies!

"Stately purposes, valour in battle, glorious annals of army and fleet,
Death for the right cause, death for the wrong cause, trumpets of victory, groans of defeat;

"Innocence seethed in her mother's milk, and Charity setting the martyr afame;
Thralldom who walks with the banner of Freedom, and reck's not to ruin a realm in her name.

"Faith at her zenith, or all but lost in the gloom of doubts that darken the schools;
Craft with a bunch of all-heal in her hand, follow'd up by her vassal legion of fools;

"Pain, that has crawl'd from the corpse of Pleasure, a worm which writhes all day, and at night
Stirs up again in the heart of the sleeper, and stings him back to the curse of the light;

"Wealth with his wines and his wedded harlots; Flattery gilding the rift of a throne;
Opulent Avarice, lean as Poverty; honest Poverty, bare to the bone;

"Love for the maiden crown'd with marriage, no regrets for aught that has been,
Household happiness, gracious children, debtless competence, golden mean;

"National hatreds of whole generations, and pigmy spites of the village spire;
Vows that will last to the last death-ruckle, and vows that are snapt in a moment of fire;

"He that has lived for the lust of the minute, and died in the doing it, flesh without mind;
He that has nail'd all flesh to the Cross, till Self died out in the love of his kind;

"Spring and Summer, and Autumn and Winter, and all these old revolutions of earth;
All new-old revolutions of Empire—change of the tide—what is all of it worth?

"What the philosophies, all the sciences, poesy, varying voices of prayer?
All that is noblest, all that is basest, all that is filthy with all that is fair?

"What is it all, if we all of us end but in being our own corpse-coffins at last,
Swallow'd in Vastness, lost in Silence, drown'd in the deeps of a meaningless Past?

"What but a murmur of gnats in the gloom, or a moment's anger of bees in their hive?
Peace, let it be! for I loved him, and love him for ever: the dead are not dead, but alive."

DR. JAMES R. NICHOLS, of the *Popular Science News*, in commenting upon the growing interest in psychical research, says that among men of learning, and through protracted observations, the belief prevails that "there is, beyond the possibility of a doubt, a source of intelligence quite outside of human origination or interference."

MR. W. EGLINTON'S CONTINENTAL TOUR.—We understand that Mr. Eglinton has received an invitation to give séances to distinguished persons in Moscow and Finland, and he will also visit Hungary and Austria early next year. We are desired by Mr. Eglinton to say that all invitations to pay a visit to any part of Europe should reach him not later than the end of November.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner, *Mr. Rutter, *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butlerof, of Petersburg; Professors Hare and Mapes, of U.S.A.; Dr. Robert Fries, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *Epes Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—"I am perfectly convinced that I have both seen and heard, in a manner which should make disbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

DR. ROBERT CHAMBERS.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of the agency than those given in the work in question."

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. In short, the testimony has been so abundant and consensual, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Clerical Journal*, June, 1862.

PROFESSOR GREGORY, F.R.S.E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory."

LOD BROUGHAM.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest

faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—*Preface by Lord Brougham to "The Book of Nature."* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

PROFESSOR BARRETT, F.R.S.E.—"I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them. . . . So far from Materialism being true, I do not believe a single person has ever yet lived on this earth who has truly and heartily desired to know if an intelligent and personal existence be possible without our present bodily organism, and has steadily set himself to solve this supreme question with all the help he can gain from every source,—I say I do not believe any such earnest seeker after truth has ever failed to obtain a clear and definite answer in the affirmative."

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

CROMWELL F. VARLEY, F.R.S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

ALFRÉD RUSSEL WALLACE, F.G.S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—"The writer" (i.e., Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—"No one can doubt that phenomena like these (Phrenology, Homeopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: "We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. —— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"4th May, 1847.

ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is *utterly impossible* that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, monsieur, &c.,

"May 16th, 1847.

(Signed) ROBERT HOUDIN."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form; nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny."

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit in 'spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses."

"Berlin, December 6th, 1877.

(Signed) SAMUEL BELLACHINI."

ADVICE TO INQUIRERS.

The Conduct of Circles.—By "M.A. (Oxon.)."

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen, Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.